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NOTES ON PASSAGES OF THE NEW TESTAMENT.

No. III.

DECEITFULNESS OF RICHES.

THE phrase "deceitfulness of riches" is a very significant one. Riches deceive us in many ways. They deceive those who possess them, and they deceive still more those who possess them not; for the rich man has found out some of their tricks, which the man who is trying to be rich does not know. Let us see some of the ways in which they impose upon us.

The commonest and simplest trick which riches play is like the delusion of the mirage in the desert. They float before us at a distance, making pictures of comfort, luxury, satisfaction, in every form. The thirsty soul sees them on the horizon as a great blue lake of water, shaded by palms, bordered by ripe oranges, figs, and grapes. When he comes to the place, the lake is gone; but he sees it again on the horizon, a little further off, as beautiful as ever. A little further, and he will certainly reach it. So, to every thirst of the soul, riches assume the form of its own special satisfaction. To the student, they appear in the form of a

fine library, and plenty of leisure for study; but, when he gets his library and his leisure, he finds that he could learn more out of his single book bought or borrowed with difficulty, and his half-hour taken from sleep, than from his long shelves and unbroken days.* To the ambitious man, riches assume the form of power; to the approbative man, the form of distinction and display; to another, they show themselves in the guise of a European journey; to another (of rural tastes), as a villa with gardens, greenhouses, graperies, fruit, flowers, fountains. To the man of scientific tastes, they come as philosophical instruments, telescopes, orreries, electrical machines, and air-pumps. The man who loves art sees them as paintings, engravings, statues, marbles. But the satisfaction coming in any case is momentary. Because we have books on our shelves, we have no more power of study, or capacity of knowledge; because we have half a dozen horses, we cannot ride six times as much as when we had one; the fine telescope does not give us the patience and diligence necessary for astronomical observations; we have no time with which to enjoy our fine garden and hot-house; the stranger who comes into our picture-gallery sees more in a few minutes' study of our paintings than we have found out since we owned them. We then find that we have been cheated, that outward means do not supply inward power, and that satisfaction comes rather from within than from without.

Another trick which riches play is to make us think they can give us freedom. A man says, "Let me only obtain such or such an amount of money, and I can do what I please. I can spend my time thus and so, I can

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* See Charles Lamb's touching account of his enjoyment of an old folio of English poetry, bought with the money carefully saved by strictest economy.

spend my money on this or that, gratify such and such tastes, give to such or such objects." He imagines himself with a great surplus revenue, ready to be laid out just as he pleases; but, when the money comes, he finds it all mortgaged beforehand. Every dollar is taken possession of by some imperious claim, and he is taken possession of with it. Faster than his wealth increases, increase the necessities of living in such or such a style. He must have a larger house, more furniture, more servants. He is not free to say how he shall live. The world expects him to live in a certain style, and he cannot go out of the world. He cannot have people say of him, "How very singular!" When he was poor, he could live where he chose and as he chose; but not so now. While the world fetters him thus on the one side, conscience does the same thing on the other. He cannot escape from his obligations; he cannot get away from duty or responsibility. Having more money, he has a greater weight of responsibility and more duties than before. Then, also, he has more care, anxiety, and labor than before. His possessions are to be watched and taken care of. Then, again, he is beset on every side by applicants for his bounty: and every one whom he refuses is offended, and thinks him a very mean man; for each applicant thinks his own claim the most imperative, even if he knows any thing about the rest, which he probably does not. The poor man, or the man in moderate circumstances, can select for himself his object of charity; and, if he has any thing to give, he can give to whom he will, when he chooses, and as much as he pleases. But the rich man has no such liberty: his only privilege is that of selecting, among the claims which are presented, the one which he deems the most deserving; and, amid the pressure and urgency of claimants, he finds it often hard to do even this.

Another trick of riches is to lead men to trust in them. The poor man is taught, by daily experience, to rely on Providence and on human sympathy; but riches cunningly interpose themselves between their owner and God's providence, between their owner and human sympathy. So he ceases to feel the need of Divine Providence or human help, and trusts wholly in the regularity of his income. And when riches have thus accomplished their work, by inducing their owner to lean on themselves rather than on God, a painful sense of insecurity comes in; for, as it is impossible not to recollect that riches will take to themselves wings and fly away, there will often result this curious fact, that the richest men are the most afraid of poverty. In some very rich men this becomes a disease, and a very terrible one. As certain trades are peculiarly exposed to certain diseases; as those who work in lead are liable to paralysis, and those who work in cotton-mills to consumption: so the disease to which very rich men are liable is this terror of poverty. Hence they become misers; and do we know what the word "miser" means? It is a Latin word, which means "wretched;" and it has come gradually to be applied to this one form of wretchedness as being the worst, and so we have the word "miserable." Instances of this disease have never been wanting in our community. Rich men have committed suicide from fear of poverty; have become insane from the same fear; have denied themselves the necessaries of life, and so destroyed health; and committed a slower suicide from the same cause. I know men, worth millions, who deny themselves the comforts of life which day-laborers enjoy; who grudge every little outlay, and mourn over every dollar of expenditure. What a sad insanity is this, for a human being to constitute himself the mere servant of his money!

Another way in which riches show themselves deceitful

is by depriving their owner of *love*. They promise to make you an object of interest, to furnish you with troops of friends, to make you the centre of a circle of grateful and attached persons whom you have been able to help. But not such is the result. Much as you try to do for those about you, they will expect more. Their ideas and yours will differ widely as to what you ought to do, and very naturally so. A friend needs pecuniary aid, and you help him; but you have lost your friend. Your relation has changed. He is now your debtor, and you are his creditor. The unfortunate rich man, as he grows old, is surrounded by people who are mercenary, or whom he suspects of being so; and disinterested persons avoid him, lest *they* should also be thought mercenary. What a sad end of life, to be found sitting by a great heap of money, with your arms stretched around it to save it from those who are trying, under various pretexts, to get it away from you! Cold and dreary end of a career thought to be successful. Better to freeze and starve from physical cold and hunger, like Sir John Franklin, hoping to help the world, than to freeze in the cold atmosphere of self-interest, and to have your soul starved for the want of a little real love.

Every man, especially every energetic man, must have an object. The devil called "Mammon," knowing this, seduces men by the poor ambition of becoming richer than any one else around them. This false aim given to life often makes misers; that is, miserable people: for, when a man has determined to show his energy and capacity by making himself the richest man in the community, he must necessarily grudge every unnecessary expense. Suppose you have a million, and one of our neighbors has a million less five dollars: then it will not do for you to spend or give away five dollars; for, if you do, he will catch up with you. When Eclipse and Flying Childers are racing to-

gether, neck-and-neck, though they go like the wind, neither of them can spare an inch. Thus it is that a man of enterprise and great business capacity may be turned into a miser before he knows it. If by chance he had taken for his object instead, not to possess more than any one else, but to give away more than any one else, what a different result! There are some rich men — among whom Gerrit Smith is an illustrious example — who have renounced the ambition of becoming richer, and adopted the ambition of giving away more than other men.

The word, however, in this passage, after all, is not "riches," but the "*deceitfulness* of riches." If you can avoid being cheated by them, then they are good. Now, Jesus tells us how to cheat riches, instead of being cheated. He says, "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations." Send your riches before you into heaven, by giving it to good objects.

"TROUBLES AMONG THE ORTHODOX."

THE above is the caption of an article in the October "Monthly Journal;" to which I am moved to add another fact, though my fact has not yet caused any *public* trouble. Travelling in the cars a few days since, on a seat with an Orthodox Congregational clergyman (though we were personally unknown to each other), our conversation naturally turned upon religious matters; and he stated, that, in the town of his residence, all the clergymen of the place (they are all "evangelical") were accustomed to meet each other

every Monday, and "to compare notes," and criticize one another; and he complained that there was one among them, of *a considerable distinction*, who is a good deal of a "heretic." Lately, he said, this troublesome brother had read a sermon, or essay, in their meeting, in which he inculcated the idea that this life is not the only probationary state for all men, and that God will give a "fair chance," as Mr. Dormon expresses himself, in the future life, to such as have not had an opportunity of knowing Christ here. My informant said that Mr. B. was criticized pretty severely by his clerical brethren for the heresy, but was still firm in its support. "And such," I said, "is also my opinion;" and I entered into a defence of it, both on the ground of justice and Scripture. This seemed to be the first intimation that my travelling friend had that I was not *sound* in the (Calvinistic) faith; and yet, decidedly opposed as he was at first to Mr. B.'s position and to mine, he even conceded that men like Socrates might have an opportunity to obtain a knowledge of the Saviour in the future world.

Was not this taking out the keystone of the *Protestant* Orthodox arch, so far as its theory of the life to come is concerned? It seems so to me; for if one may be thus enlightened hereafter, or a particular class, why not all? But thus it is that benevolence is everywhere rising up in protest against the popular doctrine of eternal torments; rather the *un*popular doctrine, especially for the Heathen, and others necessarily ignorant of Christ; and threatening to sweep it, finally, from all the creeds and confessions of faith that have been so long regarded as authority. No marvel that the "Boston Recorder" and the "New-York Observer" are "troubled;" for there is cause for them to be. Their brethren, both clerical and lay, are fast becoming very heretical; and it is only a few days since that I

conversed upon the subject of future probation with a brother of the Presbyterian Church, — a very intelligent and excellent man, and long an "elder," — who told me that he rejected with horror the popular doctrine upon the subject, believing that all will have a "fair chance."

And the doctrine that this is the only probationary state for all men, is not, by the way, even an "Orthodox" doctrine, but a "heresy;" that is, taking the majority of Christendom as the standard of Orthodoxy. The voice of the Church has always been against it, and in favor of the more just and benevolent, and also scriptural doctrine, that God is the God of the dead as well as of the living; and a God of *mercy*, even to some dying in their sins. Luther and Calvin seem to have rejected the doctrine of St. Peter, that "the gospel was preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit," chiefly because the Catholics believed and taught it; just as they rejected some other good things with many bad ones. Many Protestants would not pray at weddings and funerals because the Catholics did; much less, therefore, would they pray for the dead, — for "all suffering souls," as some good Catholics say they do. But there is certainly no rational or scriptural warrant for limiting God's mercy to sinners to this short life, and singing, — strange sentiment to *sing!* —

> "There are no acts of pardon past
> In the cold grave to which we haste."

Unitarians, Universalists, Swedenborgians, Spiritualists, Reformers and Progressives generally, millions strong, and the Catholics, the oldest and largest church, all believing that God's mercy can save sinners hereafter as well as here, leave those who reject this humane opinion in a very

small minority. They, and not we, are the "heretics;" and it may be well for the afflicted, who are sometimes in wretchedness about their departed friends, to consider that it is only a little group of "evangelical" Protestants that preach the doctrine of despair, and they more from early prejudice against the Catholic purgatory — an abuse of the true doctrine of an intermediate state — than upon any just ground. That Christ went and "preached to spirits in prison," after his crucifixion, was clearly the doctrine of Peter and of the primitive churches. It is no wonder that the doctrine is being revived among the Orthodox.

Another Fact.

And, whilst on the same tour of which I spoke above, I also met on another train of cars a Methodist brother (not a clergyman), with whom I likewise had a pleasant theological conversation. He informed me, that, not a great while since, he thought seriously of joining a Presbyterian church: but, on conversing with his minister, he told him that there was at least one important article in the creed, to which he could never give his assent; and pointed it out. "Oh, well!" replied the minister, "I will not read that to you; and I don't believe it myself: though, if my brother ministers knew my opinion, they would make a stir over me at once."

I have also lately heard two prominent members of Orthodox churches express themselves as being under very great obligations to Dr. Channing's writings for the great light they had shed upon their minds. One of them said that he owed more to Channing than to any other religious teacher; and the first volume of his that he read was put into his hands by his minister, simply that he might peruse his article on Napoleon. But he became so much inte-

rested in his views of Napoleon, and in his lucid and strong manner of stating them, that he could not resist the inclination to read all his writings; and, procuring them, he found a great deliverance and a great joy in them. And I suppose he is now teaching substantially what may be called "Channing Unitarianism" to his class of young ladies in the Sunday school, and has been for years.

Thus we see that all our liberal work is not being done by Liberalists, technically so called, alone. *Many* in the straitest sects, both in pulpits and pews, are effectively cooperating with us. I hope the "Recorder" and "Observer" will not go to ferreting out these various heretics, in order to excommunicate them; for, if they keep to work where they are, their leaven may finally leaven the whole lump of Orthodoxy, and convert it into the bread of life. Still, as the above papers "can do nothing against the truth, but for it," like all other *errorists*, if they should even find out the names of these individuals, and excommunicate them, that would only give them a notoriety and a position in which they could do even more for us than they are now doing. It is good for true men to become unpopular and to be persecuted for truth's sake, sometimes at least; for it makes them strong and brave. So I do not see but that, whether our Orthodox brethren tolerate or turn out the clerical and lay heretics that have been providentially developed among them and enlightened by Liberalism, it is about the same with them; and probably their wisest method is to "stand still, and see the salvation of God," — the salvation of God as it seems to *us*. If they determine on entering upon a thorough heresy-hunting, they will have nothing else to do, and they may make a bad matter worse. As a disinterested adviser, I should certainly not know which course to recommend them to take, — that of silent toleration or excommunication. Liberalists may

very reasonably feel much obliged to them for either course, — for letting their heretical ministers and sabbath-school teachers alone as to their instructions, or for *not* letting them alone.

Now, in this state of things, though I feel discouraged as to the immediate prospect of *organized* Unitarians, or Liberal Christianity, in many places, I am still more encouraged as to the progress of our leading ideas and principles. The Fatherhood of God, the Brotherhood of Man, the final triumph of good over evil, — these grand doctrines are spreading everywhere, both in church and out of church; and now a prominent work of their old friends should be to make a *practical* application of them to individuals, to society, and to institutions.

I think it a low estimate that one-half of the members of all Orthodox congregations are more in sympathy with Liberal than with Orthodox views, especially of the more intelligent and thinking classes. There are few really Orthodox persons in any community, measuring them by the established confessions of faith and creeds. And one reason why ministers of our faith do not generally succeed better in building up societies, is to be found in the fact, that many "illiberal" ones are as liberal as we ourselves are; now and then, one *more* liberal than some of us.

Not a few of our friends excuse themselves for attending Orthodox churches on the ground that the ministers they hear, seldom, if ever, urge the doctrines of the Trinity, or total depravity, or vicarious atonement, or endless misery, upon them. A few days since, I heard a Universalist lawyer thus excusing himself to a Universalist clergyman — even in Pennsylvania — for his attendance upon the ministrations of a certain Presbyterian clergyman. But if ministers of that class would heed the admonitions of their "Recorders" and "Observers," and preach their cate-

chisms in their letter and spirit (as, in reality, they are pledged to do), our societies would grow and multiply much faster. Nor can I, indeed, honor a man who believes the awful doctrines of Calvin, and dares not preach them through fear of thinning his church or building up an opposing one; nor the man who swears by these doctrines for the sake of getting into the ministry, and calls upon others to do the same for the sake of getting into the church, and then himself preaches Liberalism, or rather theological nothingarianism. And there are many such.

It is the natural tendency, too, of creeds, and of rich and fashionable churches as at present organized, to make hypocrites; a hard word, and not pleasant to use, but still a word exactly descriptive of some species of the *genus homo* not yet extinct. Hence it must be expected, that for a long time yet to come, especially in new fields, Sunday *fashion* will be on the side of the *established* churches. The parties in power, of course, always have various advantages over all new ones scarcely organized; and if we can only spike the guns of the popular pulpits, and compel them to compromise with our friends under their ministration, — compel them so far as not often to present their distinctive theology, and for the sake of keeping their heterogeneous societies together, — we must be content with this for the time, as a sort of "first-fruit" of what is to come hereafter. *Let* them be leaders of *fashion*, if we can only be leaders of *thought;* for the "fashion of the world passeth away." And the advancing science, literature, and philanthropy of the age are most evidently on our side, — all the *progressive* millions. Large Sunday congregations are by no means true indices of the theological thought of a place, any more than of the state of morals and philanthropy; and even where Liberal Christianity may not be able to get efficiently organized, in con-

sequence of the mass of people having already chosen their places of fashionable Sunday resort, it may be doing the chief *religious and reformatory* work that is done. I know such to be the case in some places, especially where there are central points from which missionary laborers are continually going forth into the surrounding neighborhoods; and it is a great encouragement to the Liberal missionary to find, that, in almost every town he enters, he finds a few persons or families who have outgrown the popular theology, — really *outgrown* it, — and who rejoice to welcome him to their homes, and to co-operate with him in his work. It is important, too, that these friends should be supplied with Liberal books, tracts, and periodicals, and set to work as the local, permanent missionaries of their towns; and if some of the wealthy Boston congregations that have done little for the Association would contribute liberally to get out another edition of Channing, to be sold to those who are in moderate circumstances for even half the present low price, they would accomplish something worthy of them, and do much towards disseminating the views which they profess to love, far and wide. Why will they not do this?

Channing is in great demand, and a dollar edition of his works would secure them thousands of readers, which they will not have at their present price. Of course, selling them for a dollar a set would be almost giving them away; and this is what is needed in some regions. Within two or three years, I have directly and indirectly disposed of some thirty sets, without taking much special pains to do so; and most of them have gone into families in which the great man was hardly known, except by name. And "though dead, he still speaks," or preaches more eloquently and effectively than almost any living occupant of a pulpit. *His* Unitarianism is full of spiritual

life and philanthropy, as well as being theological; and it is as liberal and broad as the most aspiring and progressive could desire.

Will not some influential person or persons make another move, then, for a still wider circulation of Channing? The writings of scarcely any one will sell as rapidly as his; and it is hard work to get rid of some of our books at any price, they are so tame, and deal so little with radical questions. The people want, not milk, but strong meat; and their digestive organs are much better than many religious teachers suppose. Those Liberal ministers who are afraid of intrusting them with their newest, highest thought, and who, therefore, have their *exoteric* and *esoteric* doctrines, much mistake their auditors and the times; and, if they fear to speak as plainly as Channing did, — as many seem to, — they must not expect much of a hearing. But is it not a just reproach to them that Channing should continue to be in advance of them? So it seems to me; and it is also a just penalty, therefore, upon their timidity, that they do not get the hearty responses that he does, — the semi-Orthodox class among us, I mean, and the coquetters with Orthodoxy. Our mission is not mainly to the Orthodox, nor to please them; but to those whom they have driven from them into nothingarianism and scepticism, and who can only be interested in a live, fresh, rational, humane, and morally revolutionary Christianity, — to such and to progressive Christians. What better can we offer them, then, than the writings of Channing? and, as accompaniments, those of Martineau, Furness, Clarke, Alger, Frothingham, May, Mayo, and others of like liberal, *earnest*, and *practical* aims? Many of our earlier Tracts also seem well adapted to the times; theological questions being discussed in them more boldly than some of our number are discussing them to day.

THE PEACE OF GOD.

BY A. A. PROCTER.

We ask for peace, O Lord!
Thy children ask thy peace:
Not what the world calls rest;
That toil and care should cease;
That through bright, sunny hours
Calm life should fleet away;
And tranquil night should fade
In smiling day.
It is not for such peace that we would pray.

We ask for peace, O Lord!
Yet not to stand secure,
Girt round with iron pride,
Contented to endure;
Crushing the gentle strings
That human hearts should know,
Untouched by others' joys
Or others' woe:
Thou, O dear Lord! wilt never teach us so.

We ask thy peace, O Lord!
Through storm and fear and strife,
To light and guide us on
Through a long, struggling life,
While no success or gain
Shall cheer the desperate fight,
Or nerve what the world calls
Our wasted might,
Yet pressing through the darkness to the light.

It is thine own, O Lord!
Who toil while others sleep;
Who sow with loving care
What other hands shall reap:

They lean on thee, entranced
In calm and perfect rest.
Give us that peace, O Lord!
Divine and blest,
Thou keepest for those hearts who love thee best.

HINDOO MISSION.

Our Mission House, Calcutta, Oct. 5, 1860.

Dear Brother Clarke, — As I look back on my early impressions of India for help to my own efforts to know what sort of information you in Boston *would have*, in order that you may act intelligently for India, I find that my main error lay in a too faint perception of the fact, that human *nature* is stronger than institutions. Our common and God-given elements, however distorted by oppression or cut down by prejudice, or robbed of their sap by sectarian selfishness, will *grow*, have *got to grow*, and ultimately must take the general shape which their Creator and Watcher intended and intends for them. Facts are occurring from month to month, and almost from hour to hour, which compel one to say, *e.g.*, "Caste is strong; but humanity is stronger. Brahminism is well-rooted; but common sense is both undergrowing and overgrowing it. Astrology (which is perhaps, at this time, the most wide and crushing form of Asiatic superstition) is despotic; but human and natural affection is too mighty for its sceptre of iron." I hardly know where to begin to catalogue my facts, which, as "a cloud of witnesses," flock to me for record. Intermarriage among the four original castes and their endless crosses and branches has well-nigh ended caste altogether. It is said to meet one everywhere in In-

dia; and so it does: but there is hardly a man, who, *in his sleeve,* is not laughing at it as an absurdity. There are very few men, even such as are reputed the most strict observers of and sticklers for caste, who do it any more than eye-service; and who would not, in the absence of such as might prove tell-tales, violate their caste without a single scruple. Ram Mohun Roy's son, *e.g.* (Rama Persod Roy), is called a Brahmin, and is ducked to as such by men of nominally lower caste; but he spreads every now and then a rich table to Europeans and to native gentlemen who like to eat beef and drink wine, and shares (I mean, eats) all sorts of viands with his guests. Some "gentleman of the old school," like the bald-headed Rajah Radakouta Deva, may murmur at this; but it is only like the world-over "fogey" saying, that the former times were better than these. My Joguth Philip, I suppose, has told you that the lower-caste people are (some of the most superstitious of them, perhaps) ready to drink of water in which a Brahmin has dipped his feet. It is occasionally so: but our good friend and co-worker, Mr. Rakhal Das Haldar, who is not a Brahmin, told me the other day that he had in constant employ (and it was not an uncommon thing) a Brahmin as his cook; and he pays him, I presume, the usual pay of not more than half a dollar (one rupee) a week.

You know that the attractions of female beauty (dire as are the efforts to hide woman, by life-imprisonment, from man) have so intermingled and intercrossed the original four castes, that the fact is but a myth, that the primal four *were ever distinct* as priests, soldiers, merchants, and laborers, or Brahmins, Ketrias, Boyshas, and Sudras. There *is no* purely descended Brahmin, no pure Ketria, no pure Boysha, no pure Sudra; nor can any man say, except by guess or daring, how many castes now exist. Do

not let any of our friends act upon the notion, that the theoretical four castes are realities, or that Hindoo life is really divided, as is implied by the theory that Brahma's head, breast, loins, and feet gave birth to four sorts of men. The more probable origin of caste, and that which R. D. Haldar and other studious Hindoos accept, is, that the really *existing* and *apparent* divisions of society in Hindostan arose from successive waves of conquest, which, from thousand years to thousand years, swept down from the cooler, northern climes; even as did the Goths and Huns, &c., upon Southern Europe; or as the Britons, Romans, Saxons, and Normans found place successively on English soil. . . . But I see the end of my page; and will hurry all up into the remark, that India is not far from ready to accept from the West all that is good and useful and beautiful and wise and loving and true, from Paris-patterned silks and Sèvres chinaware, or Manchester cottons and English gigs and harnesses, to well-printed and illustrated spelling-books, and Longfellow's poems, and common-sense Christianity. I dare not say she is *ready:* I only say nearly as ready, or quite as ready, as any of her sister nations of the West who have had only her opportunities to get abroad and see what is what. Yes, Indian conservatism is strong; but love, thought, service, and pure religion before Christ and the Father, are already proving themselves *stronger yet.*

I am getting quite on my feet again; and another young Englishman has joined us as a hearty Unitarian, and lives with us at the Mission House, and works daily in our noble and still-increasing school.

You see by William Roberts's letters that a *new* (native) Unitarian society has sprung up at Tonghoo, near Rangoon. It must be *small.* I've no particulars yet.

God bless you all! DALL.

PARABLES OF THE NEW TESTAMENT.

[The following list of the parables of the New Testament may be useful to some of our readers.]

1. Of the Blind leading the Blind . . . . . Luke vi.
2. Of the House built on a Rock . . . . . Matt. vii.; Luke vi
3. Of the Two Debtors . . . . . Luke vii.
4. Of the relapsing Demoniac . . . . . Matt. xii.; Luke xi.
5. Of the Rich Man and his Vain Hopes . . . . . Luke xii.
6. Of the Lord returning from a Wedding . . . . . Luke xii.
7. Of the Barren Fig-tree . . . . . Luke xiii.
8. Of the Sower . . . . . Matt. xiii.; Mark iv.; Luke xiii.
9. Of the Tares . . . . . Matt. xiii.
10. Of the Seed sown . . . . . Mark iv.
11. Of the Mustard-seed . . . . . Matt. xiii.; Mark iv.
12. Of the Leaven . . . . . Matt. xiii.
13. Of the Hid Treasure . . . . . Matt. xiii.
14. Of the Merchant seeking Pearls . . . . . Matt. xiii.
15. Of the Net cast into the Sea . . . . . Matt. xiii.
16. Of the Good Householder . . . . . Matt. xiii.
17. Of the New Cloth and Old Garment, Matt. ix.; Mark ii.; Luke v.
18. Of the New Wine and Old Bottles, Matt. ix.; Mark ii.; Luke v.
19. Of the Plant not planted by God . . . . . Matt. xv.
20. Of the Lost Sheep . . . . . Matt. xviii.; Luke xv.
21. Of the Unmerciful Servant . . . . . Matt. xviii.
22. Of the Shepherd and the Sheep . . . . . John x.
23. Of the Good Samaritan . . . . . Luke x.
24. Of the Guest choosing the Highest Seat . . . . . Luke xiv.
25. Of the Great Supper . . . . . Luke xiv.
26. Of the building a Tower . . . . . Luke xiv.
27. Of the King preparing for War . . . . . Luke xiv.
28. Of the Salt . . . . . Luke xiv.
29. Of the Piece of Silver lost . . . . . Luke xv.
30. Of the Prodigal Son . . . . . Luke xv.
31. Of the Unjust Steward . . . . . Luke xvi.
32. Of the Rich Man and Lazarus . . . . . Luke xvi.
33. Of the Master commanding his Servant . . . . . Luke xvii.
34. Of the Unjust Judge and Widow . . . . . Luke xviii.
35. Of the Pharisee and Publican . . . . . Luke xviii.
36. Of the Laborers hired at different Hours . . . . . Matt. xx.
37. Of the Ten Pounds and Ten Servants . . . . . Luke xix.
38. Of the Professing and the Repenting Son . . . . Matt. xxi.
39. Of the Wicked Husbandmen . Matt. xxi.; Mark xii.; Luke xx.

40. Of the Guests bidden and the Wedding Garment . . Matt. xxii.
41. Of the Fig-tree putting forth Leaves, Mat. xxiv.; Mark xiii.; Luke xxi.
42. Of the Thief in the Night . . . . . Matt. xxiv.
43. Of the Man taking a long Journey . . . . . Mark xiii.
44. Of the Faithful and Unfaithful Servant . . . . . Matt. xxiv.
45. Of the Ten Virgins . . . . . Matt. xxv.
46. Of the Talents . . . . . Matt. xxv.

Perhaps also the following may be added: —

47. Children in the Market-place . . . . . Matt. xi.; Luke vii.
48. The Strong Man keeping his House, Mat. xii.; Mark iii.; Luke ix.

LETTER FROM THE CHURCHES.

Dear Mr. Editor, — Your appeal to the Unitarian churches was read before our congregation last Sunday; and, at your request, a committee of ladies was appointed to do all that is possible to aid the circulation of the "Monthly Journal."

You were kind enough to say that the "Monthly" would be glad to receive a word of greeting, and occasional tidings, from the different societies of our faith.

I am tempted to send you a few lines, to express the enjoyment which our people have had for the last two or three Sundays in congregational singing.

It was a mere experiment, adopted in the absence of the choir. We feared that the voices would be feeble and halting at first in their praises: but we were all surprised and stimulated to hear them gradually gaining courage around us; until, before the hymn was all sung, there was a swell of sound, that rose, and carried up our aspirations to God, warming our hearts with the consciousness that we were all worshipping together, and singing the same words of confession and adoration.

We do not wish to boast ourselves: we only wish to

show how simple and natural a thing is congregational singing.

Here were all these voices lying mute; and perhaps our *hearts* were often dull before, or wandering away to the occupations of the week, when we might have aroused ourselves, and called home our thoughts, if our *tongues* could only have spoken, and, in the words of the old hymnist, burst out "in unknown strains of most surprising grace."

Why cannot other churches, which are coming round to this opinion, throw themselves at once upon the strength of the congregation, without waiting to make a formal movement? If the Church tries to argue a congregation into a change, she will very likely fail; but let her appeal to it for help in an emergency, and hearts rise superior to logic.

It is true that we have, as we have just discovered, a large number who sing when the attendance is full: but it is not all that; for we have had no practice, and feel ourselves to be far short of perfection. May I say it is because we desire, above all skill, to have the spirit and the understanding; because each one seems determined to do heartily and reverently his part in making the worship of God whole and complete?

It is a question, whether congregational singing should take the entire place of a choir. Perhaps a variety is desirable; but it is certain that the services of the Church are more edifying and inspiring when a portion of the music at least is sustained by the people themselves.

If our little candle, which, according to the Lord's precept, I am not, you see, hiding under a bushel, will shine far enough to give light to any part of the great household of the Church, I shall not think it presumptuous or in vain to have sent you this communication.

A WORSHIPPER.

SOMERVILLE.

WOOD-WORSHIP.

BY ROSE TERRY.

HERE, in the silent forest solitudes,
Deep in the quiet of these lonely shades,
The angelic peace of Heaven for ever broods,
And His own presence fills the solemn glades.

Cease, my weak soul, the courts of men to tread;
Leave the tumultuous heavings of thy kind;
And, by the soul of grateful Nature led,
Seek the still woods, and there thy sabbath find.

Shall worship only live in pillared domes,
The organ's pealing notes sole anthems raise,
While every wind that through the forest roams
Draws from its whispering boughs a chant of praise?

Here the thick leaves, that scent the tremulous air,
Let the bright sunshine pass with softened light;
And lips unwonted breathe instinctive prayer
In these cool arches filled with verdurous night.

There needs no bending knee, no costly shrine,
No fluctuant crowd, to hail Divinity:
Here the heart kneels, and owns the Love Divine
That made for man the earth so fair and free.

Dear is the choral hymn, the murmuring sound
Of mutual prayer, and words of holy power;
But give to me the forest's awe profound,
Æolian hymns, and sermons from a flower.

REPORT ON AUXILIARIES.

From the Secretary, July, 1853.

[The following "Report on Auxiliaries," prepared by Dr. Miles in 1853, but not published, we print now, because the same things are true in the main now as then. We think the societies ought to know what is done, and what not.]

By a vote passed June 6, the Secretary was requested to present a tabular Report of all the societies contributing to the funds of the American Unitarian Association, with the amount given by each; and, having attended to this duty, he submits the following tabular statements: —

The accompanying book, lettered "Auxiliaries," contains a list of all the societies furnishing aid to the American Unitarian Association, with the sums of money annexed under each year. The book itself was found among the papers of the Association; the task of executing its design having been begun, it is understood, by a former Secretary (Rev. Mr. Holland), whose labors here have greatly abridged those of the present Secretary, who has verified many of Mr. Holland's statements in those tables by comparing them with the Treasurer's Annual Reports for the last twenty-six years: from which source, also, he has gathered the proper statistics, for the last four years, in completion of the plan which Mr. Holland began.

The Secretary cannot submit this record to the Executive Committee without being deeply impressed with a view of the facts which it develops; and he respectfully asks leave to give expression to some of the thoughts it has suggested.

It appears by table on p. 9, that but a small part of the disposable funds of the Association come from the Auxiliaries. The largest sum contributed by Auxiliaries was in

1840, which gave from this source $3,750.88; while, last year, this had declined as low as $626.64.

By table on p. 10, it appears that every year a large number of our Auxiliaries make no return. Thus in 1846, for example, we had a hundred and fifty-seven Auxiliaries, and had returns from ninety-eight; leaving fifty-nine who contributed nothing that year. Of late, the falling-off is still more. By the table referred to, it will be seen that from one-half to two-thirds of the Auxiliaries nominally existing fail to contribute every year to our funds. *Had all* the Auxiliaries contributed last year the *average* sum given in these years when they give at all, our treasury would have received $2,885, in addition to the amount above named, as the proceeds of this year.

So far, then, as a revenue from the Auxiliaries is concerned, the important thing to be done is to secure, by some means or other, returns *every year* from all these Auxiliaries. We lose every year from two to three thousand dollars, solely from a want of system. There are some comparisons, which, in the confidence of our communications at this Board, it may not be wrong to make, that place this matter in a striking light.

Where parishes, through the business habits of their minister or of some energetic layman, have fallen into the plan of contributing *every year* without fail, it is worthy of our notice to mark what a large amount we receive from them in the course of years.

The Federal-street Church has contributed during twenty-five years, with only one instance of failure (in 1836), making the aggregate of its aid $6,890; which is more than twice the amount received from any other parish.

Dr. Hall's Society, in Providence, has contributed during twenty-three years, without one instance of failure, and given $3,109; which is the next largest amount from any one parish.

Mr. Ellis's Society, in Charlestown, comes next; having contributed during eighteen years, with only two instances of failure, and given $2,017.

Dr. Hill's, of Worcester, stands the fourth: contributed during twenty-three years, four years of failure, and given $1,573.

Mr. Newell's, of Cambridge, is the fifth in order; having contributed during twenty-five years, with six years of failure, and given $1,369.

Dr. Putnam's, of Roxbury, is the sixth; having contributed during twenty-one years, with five years of failure, and given, in all, $1,132.

For other instances of remarkable regularity, there may be named Nashua, which has contributed during fifteen years, with no instance of failure. Cambridgeport, during fifteen years, with only one failure. Beverly, twenty-one years, with only two failures. Brooklyn, N.Y., fifteen years, only one failure. Fitchburg, nineteen years, only two failures. Keene, twenty-one years, only three failures. Sterling, twenty-one years, only three failures. Taunton, twenty-one years, only two failures. Mr. Coolidge's Society, in Boston, twenty-two years, all but three. Concord (Mr. Frost's), twenty years, all but four. The First Parish in Lowell, twenty-one years, all but six. Dedham (Dr. Lamson's), twenty-four years, all but six. The First Parish in Dorchester, twenty-one years, all but five; while other instances may be seen at a glance by recurrence to the tabular statements here submitted.

This established regularity and method in making contributions in aid of our cause should be universal. Can we adopt some plan looking towards this result? The immense advantage of it, not only in the greater amount bestowed, but with the cheerfulness with which it is given and the ease with which it is raised, we cannot overestimate. A

few other comparisons may present this advantage in a still more striking light.

In the town of Leicester, there is a small Unitarian Society, so few in numbers and so weak in means as to be unable to support a minister all the time: but they have an Auxiliary there, managed in a business-like manner; which, during twenty-six years, has contributed towards our funds, with only three instances of failure. To be sure, it only gives us ten, twelve, fifteen dollars; and once thirty-nine, — the highest sum it ever reached. But what have these contributions amounted to in the aggregate? — $416: while the stable and permanent, and, in comparison with Leicester, very wealthy, society in Barton Square, Salem, has given us only $146 during that same period; or, in other words, but a little more than one-quarter part what we have received from Leicester.

It has been through no objection to our Association on the part of the good people in Barton Square, but solely because a contribution has been taken only now and then, nobody knows and nobody cares when.

The little country parish in Templeton has contributed during twenty-two years, failing only three times. Its annual contributions have been small, but have amounted in the aggregate to $470. The large and wealthy society in Quincy have given us in that time $129, — a fraction more than a quarter-part of the aid from Templeton.

Dublin, in New Hampshire, has helped us fifteen years, and never failed; and has given us $304. Weston (Dr. Field's) has given $37 in that time; and Newburyport, $21.

There is an Auxiliary in New Brunswick, N.J., where there is no minister, I believe; and I do not know that they ever had one. Every year for fifteen years, without once failing, they have sent us ten or twelve dollars; in all, $177,

— a sum which should rebuke the dilatoriness of many of our old and wealthy societies, who, professing to be willing to aid us at any time, have not, many of them, given us any thing like this amount of money.

And yet the source of our loss is not so much with our parishes as in our entire lack of system: to remedy which, it is now asked if it would not be advisable to ascertain by communication with all our parishes, either personally or by letter, to the minister or some energetic layman, in what month each society, helping us at all, will raise their contributions; and that lists for each month be made out, and parishes be reminded of their time through the pages of the "Journal."

"DECLARATION OF AIMS" BY THE UNITARIAN SOCIETY IN KEOKUK, IOWA.

[It is becoming a custom in our Unitarian societies to adopt, instead of a Creed (or Articles of Belief), a Praxis, or Articles of Work. They sometimes also express in general but distinct terms what their church is for, and their ideas concerning God, Man, Christ, the Soul, and Heaven.]

THE members of the first Unitarian Society of the city of Keokuk make this public declaration of their aims and sentiments, not as a creed to measure Christianity, nor the test of Christian character, nor the limit of their fellowship (which is as broad as the Christian life and spirit); but to make known their general impressions of Christian truth, especially those wherein they differ from the popular faith.

Of God and Christ. — "To us there is but one God, the Father," the Father of all, "the God and Father of our Lord Jesus Christ," his beloved Son, our Saviour, sent to reveal the Father's love to the world, and, by his teach-

ing, life, and death, to bring us to God, reconcile us to the Father, that the true worshippers may worship the Father in spirit and in truth.

Of Man, and his State by Nature. — We do not regard man as by nature a fallen, totally depraved being, at enmity with his Maker and Father, born under his wrath and curse and the doom of an endless hell. We revere the nature made in the Divine Image, which Jesus blessed, and welcomed to the kingdom of Heaven, and taught to say, "Our Father." We look upon all human souls as the offspring of God, the "Former of our bodies and the Father of our spirits," who loves all men more than we love our children, watches over all with a Father's care, chastens with a Father's hand, forgives with a Father's heart, and is ever ready to welcome their return to a Father's house. We hold fast to the Divine Paternity now and for evermore.

Of Probation and a Future State. — We cannot look upon this brief, uncertain, unequal, infant life as the only state of probation and progress for man, the immortal child of God; nor the next as a fixed local heaven for the "converted," or a hopeless, useless, endless hell for the unnumbered millions of the "unconverted." But, in that world where "all live unto God," we expect to meet the face of the same Father who gave immortal life for good, and who rules over this world in parental justice and love; who is "good unto all, and his tender mercies over all his works;" who "does not willingly afflict or grieve the children of men;" and will give the light and love and discipline of the gospel to "them that are dead, that they may be judged according to men in the flesh, but live according to God in the spirit;" "who will have all men to be saved, and to come unto a knowledge of the truth."

Of the Gospel Message. — To us the gospel brings, not eternal death, but "life and immortality to light;" not the sad tidings of divine wrath to a foredoomed race, — a few souls purchased from the vindictive grasp of the God and Father who made them, by contract of innocent substituted suffering, — but "good tidings of great joy to all people;" because God so loved the world, that he sent his Son to seek and save the lost and perishing from sin, from wrong and oppression and crime and idolatry and superstition and false religion; from all the "heavy burdens" that oppressed the body and enslaved the soul; and to set all men free, as immortal sons of God. In the teaching and example, the labors and love, the life and death, of Jesus Christ, we behold the perfect reconciliation of the human and the divine; the atonement of man to God; the possibility and the pledge of our perfected humanity, in the true worship of the Father and the brotherhood of man on earth, and the immortal brotherhood of the human family in heaven.

Of the Christian Life. — The Christian life is a life like Christ's; being good and doing good to mankind. To love God and man; to hear and do the sayings of Christ; to do good to the least of our brethren; to bless the poor and wretched and despised and forsaken with our presence and sympathy and help; to seek and save the lost in error, sin, and crime; to labor to lift men and society up into the light and liberty of Christian truth and right and justice and love and mercy; to "so let our light shine before men, that they may see our good works, and glorify their Father which is in heaven," — *this is to be a Christian;* to best honor and confess him who said, "Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."

Of the Christian Church. — We would labor to make the Christian Church the common centre of light, faith, hope, and charity upon the earth: of light, by a gospel brought home alike to all classes and conditions, free religious instruction for the young, a library open for the use of all, and free inquiry and discussion upon all moral and religious subjects; of faith in Christ, and, through him, of faith in God and man; of hope, by its encouragements and sympathy for all through this world of trial and sin, and the light of immortality for the world to come; of charity, by the aid it proffers to the poor and needy, and the light and help it gives to lead them out of a state of dependence and poverty. We regard the Church as the natural and rightful home of all human souls, by a door that opens as wide as the range of human thought and human want; by a creed so broad as to embrace the whole family of God; by a gospel of "*good tidings* to *all people*;" by a Father whose name is Love; by a brotherhood, which, begun in the imperfection of earth, shall end in the perfection of heaven, and whose bonds shall endure through eternity.

Standing Committees of the Church. — The better to secure these objects, the Church shall appoint the following Committees, each consisting of two brothers and two sisters: —

1. A Committee to visit the sick, to see that their wants are supplied; and, if need be, report their case to the Church.

2. A Committee of Benevolence, who shall report objects and plans of benevolence and reform for the consideration, discussion, and action of the Church.

3. A Committee of Religious Inquiry, to prepare and report questions and appoint meetings for religious conversation and discussion.

4. A Pastoral Committee, to advise with and aid the pastor in meeting the wants of his people; in enlarging the circle of his acquaintance and usefulness; and relieving his mind from unnecessary care, by seeing that his temporal wants are regularly and promptly supplied.

BOSTON, AS SEEN BY A GERMAN.

(Translated for the "Monthly Journal" from a German periodical.)

Boston is the richest city in the world; yet its luxury is not as disagreeable as in those cities where it is contrasted with immediate want. Boston makes the impression of composure and comfort; and, more than any other city in America, reminds us of the pride, wealth, and beauty of the imperial cities of Germany in the middle ages.

The landscape around Boston cannot, indeed, be compared with that in the neighborhood of New York; yet the view from the Bunker-hill Monument is that of as charming a panorama as the human eye can behold anywhere on the surface of the earth. A large and imposing city, from which radiate a number of long bridges, broad sheets of water, masses of foliage, and a graceful wreath of hills circling around, — this presents a most agreeable panorama, and places the spectator in a disposition to be pleased.

And this favorable disposition will surely be heightened by an acquaintance with the inhabitants, and by observing the comparatively high degree of culture shared by all classes of the population. We notice in Boston the prevalence of much more of a European tone than in any other American city. On account of our limited stay, we had, unfortunately, only time to make a few acquaintances; but

these all heightened the impression which Boston left behind. The German population of this city, far inferior in number, not only to that of New York, but even to that of any large Western city, is yet distinguished by liberality of thought and by a striving for a higher culture. It is, perhaps, on this account, that the Germans are prized nowhere so much in any other American city as here: a fact which stands in remarkable contrast with the fact of Know-Nothingism, which also had its origin and culminating point in Boston. On the whole, Know-Nothingism retreated soon into the country, and especially went among the manufacturing population of New England: and, in Boston, Nativism related more to the Irish than to the Germans; because the last, by their superior culture and their freedom of thought, took away all occasion of Nativism as regarded them.

INTELLIGENCE.

The Society in Chicopee have invited Rev. John Albee to supply their pulpit for six months. The plan of substituting a vesper service in the evening for the usual service of Sunday afternoon has been adopted with success by this society.

Rev. Gilbert Cummings, Jun., has received and accepted a call from the Society in Westborough. He will be installed on Thursday, Jan. 3, 1861.

Rev. I. Sumner Lincoln has accepted an invitation to take charge of the Society in Warwick.

Rev. Christopher C. Hussey, of Nantucket, — formerly a minister of ability among the Friends, and in high esteem in that excellent body of people, — has changed his ecclesiastical relations, and joined the Unitarian body. The reason of this movement was his change of sentiments, which has been gradually approximating his views to those of our own body. The

parting between himself and the meeting in Nantucket was very friendly. Mr. Hussey is about to be installed as minister of the Society in North Easton.

Rev. S. Farrington, of Concord, N.H., has tendered his resignation to the Society in that place, to take effect Jan. 1, 1861.

Rev. Stilman Barber was installed as pastor of the Society in Tyngsborough on Monday evening, Dec. 3. The sermon was preached by Rev. M. W. Willis, of Nashua, N.H.; the installing prayer was offered by Rev. S. S. Hunting, of Manchester, N.H.; Rev. Charles Babbidge, of Pepperell, gave the address to the people; Rev. William C. Tenny, of Lowell, the right hand of fellowship; and the introductory prayer was offered by Rev. George M. Rice, of Westford.

Rev. Francis Le Baron has accepted the invitation of the Society in Dighton to take charge of their pulpit.

The new church erected by the Unitarians of West Newton, Mass., was dedicated on Wednesday evening, Nov. 14. The sermon was preached by Rev. Joseph H. Allen, of Jamaica Plain; Rev. Edward J. Young, of Newton Corner, offered the dedicatory prayer; and Rev. Joseph Allen, D.D., of Northborough, read selections from the Scriptures.

Mr. John D. Wells, a graduate of the Cambridge Divinity School in the class of 1860, has received and accepted a call from the Society in Quincy, Mass.

Rev. Eli Fay has accepted an invitation to become pastor of the Society in Leominster, Mass.

Rev. T. S. Lathrop — formerly pastor of the Unitarian Society in Walpole, N.H. — has been installed over the Universalist Society in Bridgeport, Conn.

The church erected by the Unitarians of Wilton, N.H., will be dedicated by appropriate services on Thursday, Jan. 10, 1861.

Rev. Henry L. Myrick has accepted the invitation of the Society in Eastport, Me., to become their pastor.

BOOKS RECEIVED

Since our last Notice.

Hymns of the Ages. Second Series. Being selections from Wither, Crashaw, Southwell, Habington, and other sources. Boston: Ticknor & Fields. 1861.

The Conduct of Life. By R. W. Emerson. Boston: Ticknor & Fields. 1860.

Life and Religion of the Hindoos. With a Sketch of my Life and Experience. By Joguth Chunder Gangooly (baptized Philip). Boston: Crosby, Nichols, Lee, & Co., 117, Washington Street. 1860.

Ninety Days' Worth of Europe. By Edward E. Hale. Boston: Walker, Wise, & Co., 245, Washington Street. 1861.

Poems of Rose Terry. Boston: Ticknor & Fields, 1861.

The Seven Little Sisters who live on the Round Ball that floats in the Air. With Illustrations. Boston: Ticknor & Fields. 1861.

A Practical Illustration of "Woman's Right to Labor;" or, A Letter from Marie E. Zakrzewska, M.D., late of Berlin, Prussia. Edited by Caroline H. Dall. Boston: Walker, Wise, & Co., 245, Washington Street. 1860.

Pamphlets Received.

The Dial: a Monthly Magazine for Literature, Philosophy, and Religion. M. B. Conway, Editor. December, 1860. Cincinnati.

The Preservation of the States United. A Discourse delivered in Charlestown on Thanksgiving Day. By George E. Ellis. 1860.

Objects and Plan of an Institute of Technology, proposed to be established in Boston. John Wilson & Son. 1860.

Our Duty as Conservatives: a Discourse on Secession. By WILLIAM H. FURNESS. Philadelphia. 1860.

The second Series of the *Hymns of the Ages* is a handsome book, printed at the Riverside Press, and containing many fine poems which are not common. Whoever buys this book need not fear that he is buying only what he already possesses in some other form. It is remarkable that so many good things should be found which are not brought together in previous collections. The book is like a pleasant party, where one meets with old friends whom we are glad to see again; and also with many bright and pleasant persons, with whom it pleases us to make acquaintance.

We have not before noticed *Mr. Gangooly's* book about India. We expected to find it interesting: but it is more than that; for it is also instructive. It is full of instruction in regard to the actual customs of the Hindoos. The sketch of his own life is particularly interesting. This book should be in all of our parish libraries.

Dr. Zakrzewska's Letter is a plain, honest account of a faithful life. It shows what can be done by an earnest woman who desires to be useful. The accounts which it contains of poor German girls in New York, and their condition, are important.

Mr. Hale's Sketch of his hasty journey through parts of Europe is readable. It is written as such books should always be written, — omitting every thing which may be found in the guide-books, and giving the writer's personal impressions. It is always pleasant to talk with people fresh from Europe. Why is it such dull work to read their books of travels? Because they put into their talk that which they enjoyed, but into their books that which they learned. But, in a book of travels, we do not wish to be told the height of Strasbourg spire, nor the cost of building St. Peter's, nor any statistics which we can learn from the geography.

We are too good-natured this month. We have not yet found fault with a single book: but here, methinks, is our chance; for here is a volume of poetry, and it is ten to one that these verses are poor. Thus said we, opening the volume of *Poems by Rose Terry*. But, to our surprise and disappointment, we found ourselves reading them with pleasure. Perhaps they are not wonderful; but they are genuine: they can be read with interest. They, therefore, have a right to exist.

LIST OF SOCIETIES, WITH THEIR MINISTERS.

Societies.	Pastors.
Albany, N.Y.	A. D. Mayo.
Alton, Ill.	J. G. Forman.
Andover, North	Charles Carroll Vinal.
Ashby	Nathaniel Gage.
Athol	
Augusta, Me.	W. H. Brown.
Austinburg, O.	
Baltimore, Md.	N. H. Chamberlain.
" "	Charles J. Bowen.
Bangor, Me.	C. C. Everett.
Barnstable	J. B. Willard.
Barre	Henry Westcott.
Bath, Me.	D. N. Sheldon, D.D.
Bedford	
Belfast, Me.	Cazneau Palfrey, D.D.
Belmont	Amos Smith.
Bernardston	R. L. Ranney.
Beverly	J. C. Kimball.
Billerica	
Bloomington, Ill.	Charles G. Ames.
Bolton	
Boston, First Church	Rufus Ellis.
" Second Church	Chandler Robbins, D.D.
" King's Chapel	
" Brattle Street	Samuel K. Lothrop, D.D.
" New North	
" New South	Orville Dewey, D.D.
" Federal Street	Ezra S. Gannett, D.D.
" Hollis Street	
" West Church	Charles Lowell, D.D. Cyrus A. Bartol.
" Hawes Place	Thomas Dawes.
" Bulfinch Street	William R. Alger.
" Twelfth Congregational	Samuel Barrett, D.D. J. F. Lovering.
" South Congregational	Edward E. Hale.
" Broadway Church	
" Church of the Disciples	James F. Clarke.
" East	Warren H. Cudworth.
" Pitts-street Chapel	Samuel H. Winkley.
" Warren-street Chapel	Charles F. Barnard.
" Canton-street Chapel	Samuel B. Crult.
" Hanover-street Chapel	Edwin J. Gerry.
" Washington Village	Edmund Squire.
" Church of the Unity	George H. Hepworth.
Braintree, South	Edward C. Towne.
Brattleborough, Vt.	Francis C. Williams.
Brewster	Thomas W. Brown.
Bridgewater	John J. Putnam.
" East	Joseph H. Phipps.
" West	

Brighton	Charles Noyes.
Brookfield	Rushton D. Burr.
Brookline	Frederic H. Hedge, D.D.
Brooklyn, Conn.	
Brooklyn, N.Y.	Frederic A. Farley, D.D.
„ „	
Brunswick, Me.	Amos D. Wheeler, D.D.
Buffalo, N.Y.	George W. Hosmer, D.D.
Burlington, Vt.	Joshua Young.
Calais, Me.	Hiram Philbrook.
Cambridge	William Newell, D.D.
„ Port	John F. W. Ware.
„ East	
„ Lee Street	Henry F. Harrington.
„ Allen Street	John M. Marsters.
„ West	Samuel A. Smith.
Canton	
Charleston, S.C.	
Charlestown	George E. Ellis, D.D.
Charlestown, Harvard Chapel	Oliver C. Everett.
Charlestown, N.H.	Jaazaniah Crosby, D.D.
Chelmsford	
Chelsea	Alpheus S. Nickerson.
Chicago, Ill., First Society	
„ „ Second Society	Robert Collyer.
Chicopee	
Cincinnati, O.	M. D. Conway.
„ „ Church of the Redeemer	
Clinton	Jared M. Hurd.
Cohasset	Joseph Osgood.
Concord	Grindall Reynolds.
Concord, N.H.	
Danvers, South	Charles H. Wheeler.
Dedham	
„ West	Calvin S. Locke.
Deerfield	J. K. Hosmer.
Detroit, Mich.	
Dighton	Francis Le Baron.
Dixon, Ill.	L. C. Kelsey.
Dorchester	Nathaniel Hall.
„	Richard Pike.
„	Stephen G. Bulfinch.
„ Neponset	F. W. Holland.
Dover	Edward Barker.
Dover, N.H.	Edwin M. Wheelock.
Dublin, N.H.	L. W. Leonard, D.D. W. F. Bridge.
Duxbury	Josiah Moore.
Easton	George G. Withington.
„ North	C. C. Hussey.
Eastport, Me.	Henry L. Myrick.
Exeter, N.H.	Jonathan Cole.
Fairhaven	Courtland Y. De Normandie.
Fall River	William B. Smith.

Farmington, Me.	Thomas Weston.
Feltville, N.J.	
Fitchburg	William P. Tilden.
Fitzwilliam, N.H.	
Framingham	Samuel D. Robbins.
Fond du Lac, Wis.	Henry Stone.
Geneva, Ill.	George W. Woodward.
Gloucester	Robert P. Rogers.
Grafton	William G. Scandlin.
Groton	Crawford Nightingale.
Groton Junction	
Hallowell, Me.	
Hampton Falls, N.H.	Asarelah M. Bridge.
Hartford, Conn.	
Harvard	William A. Whitwell.
Haverhill	William T. Clarke.
Hillsborough, Ill.	
Hingham	Joseph Richardson. Calvin Lincoln.
"	Daniel Bowen.
" South	
Hubbardston	
Jersey City, N.J.	J. J. Brayton.
Kalamazoo, Mich.	S. B. Flagg.
Keene, N.H.	William O. White.
Kennebunk, Me.	Joshua A. Swan.
Keokuk, Io.	Leonard Whitney.
Kingston	
Lancaster	George M. Bartol.
Lancaster, N.H.	
Lawrence	William L. Jenkins.
Lawrence, Kan.	John S. Brown.
Leicester	
Leominster	Eli Fay.
Lexington	L. J. Livermore.
" East	Caleb Stetson.
Lincoln	Washington Gilbert.
Littleton	Eugene De Normandie.
Lockport, Ill.	
Louisville, Ky.	John H. Heywood.
Lowell	Frederic Hinckley.
"	William C. Tenney.
Lunenburg	
Lynn	Charles C. Shackford.
Madison, Wis.	L. B. Mason.
Malden	C. B. Josselyn.
Manchester, N.H.	S. S. Hunting.
Mansfield	Daniel W. Stevens.
Marblehead	S. R. Calthrop.
Marietta, O.	Thomas J. Mumford.
Marlborough	
Marshfield	George Leonard.
Meadville, Pa.	Richard Metcalf.
Medfield	Solon W. Bush.

Medford	
Mendon	
Milton	John H. Morison, D.D.
Milwaukie, Wis.	Nahor A. Staples.
Montague	George Osgood.
Montreal, Can.	John Cordner.
Nantucket	Orville Brayton.
Nashua, N.H.	Martin W. Willis.
Natick, South	Horatio Alger.
New Bedford	W. J. Potter.
Newburyport	A. B. Muzzey.
New Orleans, La.	C. B. Thomas.
Newport, R.I.	Charles T. Brooks.
New Salem	
Newton, West	
„ Corner	Edward J. Young.
Newtonville	
New York, N.Y., Church of the Messiah	Samuel Osgood, D.D.
„ „ All Souls	Henry W. Bellows, D.D.
„ „ Third Society	O. B. Frothingham.
Northampton	William Silsbee.
Northborough	Joseph Allen, D.D. T. B. Forbush.
North Chelsea	
Northfield	John Murray.
Northumberland, Pa.	
Norton	George F. Clark.
Pembroke	W. M. Bicknell.
Peoria, Ill.	
Pepperell	Charles Babbidge.
Perry, Me.	Thomas D. Howard.
Peterborough, N.H.	Charles B. Ferry.
Petersham	Seth Saltmarsh.
Philadelphia, Pa.	William H. Furness, D.D.
„ „ Second Society	
Pittsburg, Pa.	Walter Wilson.
Plymouth	Edward H. Hall.
Portland, Me.	Horatio Stebbins.
„ „	Frederic Frothingham.
Portsmouth, N.H.	
Providence, R.I.	Edward B. Hall, D.D.
„ „	Augustus Woodbury.
Quincy	John D. Wells.
Quincy, Ill.	Liberty Billings.
Randolph	
Raynham	
Richmond, N.H.	D. C. O'Daniels.
Rochester, N. Y.	
Rockford, Ill.	A. H. Conant.
Rowe	Addison Brown.
Roxbury	George Putnam, D.D.
„ Mount Pleasant	Alfred P. Putnam.
„ Jamaica Plain	James W. Thompson, D.D.
„ West	

Saco, Me.	John T. G. Nichols.
St. Louis, Mo.	William G. Eliot, D.D. C. A. Staples.
Salem, First Church	George W. Briggs, D.D.
„ East Church	Dexter Clapp.
„ North	Edmund B. Willson.
„ Barton Square	
Sandwich	John Orrell.
San Francisco, Cal.	Thomas Starr King.
Scituate	William G. Babcock.
„ South	William A. Fuller.
Sharon	
Sherborn	Theodore H. Dorr.
Shirley	Seth Chandler.
Somerville	Charles Lowe.
Springfield	Francis Tiffany.
Standish, Me.	
Staten Island, N.Y.	
Sterling	E. B. Fairchild.
Stoneham	Fiske Barrett.
Stow	
St. Paul, Min.	Frederic Newell.
Sudbury	Linus H. Shaw.
Syracuse, N.Y.	Samuel J. May.
Taunton	Charles H. Brigham.
Templeton	C. Wellington, D.D. E. G. Adams.
Thomaston, Me.	Oliver J. Fernald.
Toledo, O.	
Townsend	
Trenton, N.Y.	B. A. Fanton.
Troy, N.Y.	Edgar Buckingham.
Tyngsborough	Stilman Barber.
Upton	George S. Ball.
Uxbridge	Charles T. Canfield.
Vernon, N.Y.	J. H. Cannoll.
Walpole	John M. Merrick.
Walpole, N.H.	
Waltham	John C. Parsons.
Ware	Samuel F. Clark.
Warwick	I. Sumner Lincoln.
Washington, D.C.	
Watertown	Arthur B. Fuller.
Wayland	Edmund H. Sears.
Westborough	Gilbert Cummings, jun.
Westford	George M. Rice.
Weston	Joseph Field, D.D.
Williamsburg, N.Y.	
Wilton, N.H.	Stilman Clarke.
Winchendon	
Windsor, Vt.	
Woburn	R. P. Stebbins, D.D.
Worcester	Alonzo Hill, D.D.
„	Rush R. Shippen.
Yonkers, N.Y.	A. A. Livermore.

LIST OF PREACHERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

Preachers.	Residence.	When settled.
†Abbot, Ephraim	Westford	
Adams, Edwin G.	Templeton	1847.
†Albee, John	Chicopee	
Alger, Horatio	South Natick	1860.
Alger, William R.	Boston, Bulfinch Street	1855.
Allen, Joseph, D.D.	Northborough	1816.
†Allen, Joseph H.	Jamaica Plain, Roxbury	
†Allen, T. Prentiss	New Bedford	
Ames, Charles G.	Bloomington, Ill.	1859.
†Angier, Joseph	Milton	
†Ayer, Adams	Boston	
Babbidge, Charles	Pepperell	1833.
Babcock, William G.	Scituate	1860.
†Bailey, Benjamin H.	Northborough	
†Bailey, Ira	Bolton	
†Bailey, Luther	Medway	
Ball, George S.	Upton	1857.
Barber, Stilman	Tyngsborough	1860.
Barker, Edward	Dover	1858.
†Barker, Stephen	Concord, Mass.	
Barnard, Charles F.	Boston, Warren-street Chapel	1834.
Barrett, Fiske	Stoneham	1859.
Barrett, Samuel, D.D.	Boston, 12th Cong. Society	1825.
†Barry, William	Chicago, Ill.	
†Bartlett, George W.	Cambridge	
Bartol, Cyrus A.	Boston, West Church	1837.
Bartol, George M.	Lancaster	1847.
†Bates, Reuben	Stow	
Bellows, Henry W., D.D.	New York, Ch. of All Souls	1839.
†Betch, Peter	Richmond, O.	
Bicknell, W. M.	Pembroke	1857.
Bigelow, Andrew, D.D.	Boston. At Large	1845.
Billings, Liberty	Quincy, Ill.	1855.
†Bond, Henry F.	Waltham	
Bowen, Charles J.	Baltimore, Md.	1858.
Bowen, Daniel	Hingham	1859.
†Bradford, Claudius	Prof. Ant. Col., Yel. Spring, O.	
†Bradlee, Caleb Davis	Roxbury	
Brayton, Orville	Nantucket	1859.
Brayton, J. J.	Jersey City, N.J.	1860.
Bridge, Asarelah M.	Hampton Falls, N.H.	1851.
Bridge, William F.	Dublin, N.H.	1855.
†Briggs, Charles	Roxbury	
Briggs, George W., D.D.	Salem, First Church	1853.
Brigham, Charles H.	Taunton	1844.
†Brooks, Charles	Medford	
Brooks, Charles T.	Newport, R.I.	1837.
†Brown, Addison	Brattleborough, Vt.	
Brown, H. W.	Augusta, Me.	1860.
Brown, John S.	Lawrence, Kan.	

Brown, Thomas W.	Brewster	1856.
Buckingham, Edgar	Troy, N.Y.	1852.
†Buckingham, John A.	Cambridge	
Bulfinch, Stephen G.	Dorchester	1852.
Burr, Rushton D.	Brookfield	1858.
†Burton, Warren	Salem	
Bush, Solon W.	Medfield	1858.
†Caldwell, Jacob	Standish, Me.	
Calthrop, S. R.	Marblehead	1860.
Canfield, Charles T.	Uxbridge	1860.
Canoll, J. H.	Vernon, N.Y.	1857.
†Capen, F. L.	Boston	
†Chaffee, Nathaniel O.	Tyngsborough	
Chamberlain, N. H.	Baltimore, Md.	1860.
Chandler, Seth	Shirley	1834.
†Channing, George G.	Milton	
Clapp, Dexter	Salem	1851.
†Clapp, Theodore	Louisville, Ky.	
Clark, George F.	Norton	1850.
Clark, Samuel F.	Ware	1856.
Clark, Stilman	Wilton, N.H.	1857.
Clarke, James Freeman	Boston, Church of Disciples	1841.
Clarke, William T.	Haverhill	1859.
Cole, Jonathan	Exeter, N.H.	1856.
Colyer, R.	Chicago, Ill., Second Society	1859.
Conant, Augustus H.	Rockford, Ill.	1857.
Conway, Moncure D.	Cincinnati, O.	1856.
Cordner, John	Montreal, Can.	1843.
†Crafts, Eliphalet P.	Lexington	
†Crapster, William T.	Taneytown, Carroll Co., Md.	
Crosby, Jaazaniah, D.D	Charlestown, N.H.	1810.
Cruft, Samuel B.	Boston, Suffolk-street Chapel	1846.
Cudworth, Warren H.	East Boston	1852.
Cummings, Gilbert, jun.	Westborough	1861.
†Cunningham, Francis	Milton	
Cushing, William O.	Union Springs, N.Y.	1856.
†Cushing, William	Clinton	
†Cutler, Rufus P.		
†Cutter, C. A.	Cambridge	
†Cutting, H. P.	Castleton, Vt.	
Dall, Charles H. A.	Calcutta, E.I.	1855.
†Damon, Norwood	West Cambridge	
Dawes, Thomas	South Boston	1854.
Dewey, Orville, D.D.	Boston, New South	1857.
†Doggett, Theophilus P.	Malden	
Dorr, Theodore H.	Sherborn	1855.
†Edes, Henry F.	Boston	
†Edes, Richard S.	Bolton	
Eliot, William G., D.D.	St. Louis, Mo.	1834.
Ellis, George E., D.D.	Charlestown	1840.
Ellis, Rufus	Boston, First Church	1853.
†Emmons, Henry	Vernon, N.Y.	
Everett, C. C.	Bangor	1859.
Everett, Oliver C.	Charlestown, Harvard Chapel	1850.

Fairchild, E. B.	Sterling	1859.
Fanton, B. A.	Trenton, N.Y.	1858.
†Farley, Charles A.	Savannah, Ga.	
Farley, Frederic A., D.D.	Brooklyn, N.Y.	1844.
†Farmer, William	Lunenburg	
†Farrington, S.	Concord, N.H.	
Fay, Eli	Leominster	1860.
Fernald, Oliver J.	Thomaston, Me.	1848.
Ferry, Charles B.	Peterborough, N.H.	1860.
Field, Joseph, D.D.	Weston	1815.
†Fitzgerald, Gerald	Marengo, Ill.	
Flagg, S. B.	Kalamazoo, Mich.	1858.
Folsom, Nathaniel S.	Prof. Meadville Theol. School	1849.
Forbush, T. B.	Northborough	1857.
Forman, J. G.	Alton, Ill.	1857.
†Fox, Thomas B.	Boston	
Francis, Convers, D.D.	Harvard College	1842.
Frothingham, Frederic	Portland, Me.	1856.
†Frothingham, Nathaniel L., D.D.	Boston	
Frothingham, Octavius B.	New York, Third Society	1859.
Fuller, Arthur B.	Watertown	1859.
Fuller, William A.	South Scituate	1859.
Furness, William H., D.D.	Philadelphia, Pa.	1825.
Gage, Nathaniel	Ashby	1859.
Gannett, Ezra S., D.D.	Boston, Federal Street	1824.
Gerry, Edwin J.	Boston	1859.
†Gilbert, Washington	West Newton	
†Gushee, Abraham	Dighton	
Hale, Edward E.	Boston, South Congregational	1856.
†Haley, William D.		
Hall, Edward B., D.D.	Providence, R.I.	1832.
Hall, Nathaniel	Dorchester	1835.
†Hall, William W.	Providence, R.I.	
†Harding, Alpheus	New Salem	
Harrington, Henry F.	Cambridgeport, Lee Street	1855.
†Hassall, Robert	Haverhill	
Hedge, Frederic H., D.D.	Brookline	1856.
Hepworth, George H.	Boston	1858.
Heywood, John H.	Louisville, Ky.	1841.
Hill, Alonzo, D.D.	Worcester	1827.
†Hill, George T.	Ware	
Hill, Thomas, D.D.	Pres. Ant. Col., Yel. Spring, O.	1860.
Hinckley, Frederic	Lowell	1856.
†Hodges, Richard M.	Cambridge	
Holland, Frederic W.	Dorchester	1859.
Hosmer, George W., D.D.	Buffalo, N.Y.	1836.
Hosmer, J. K.	Deerfield	1860.
Howard, Thomas D.	Perry, Me.	1852.
†Hudson, Henry J.	North Chelsea	
†Huidekoper, Frederic	Meadville, Pa.	
Hunting, Sylvan S.	Manchester, N.H.	1858.
†Huntoon, Benjamin	Canton	
Hurd, Jared M.	Clinton	1858.
Hussey, C. C.	North Easton	1860.
†Hyer, G. W.		

†Ingersoll, George G., D.D.	Keene, N.H.	
†Jackson, Abraham	Walpole, N.H.	
Jenkins, William L.	Lawrence	1855.
Josselyn, C. B.	Malden	1860.
†Karcher, John K.		
†Kendall, James A.	Cambridge	
Kelsey, L. C.	Dixon, Ill.	1854.
†Kimball, Daniel	Needham	
Kimball, J. C.	Beverly	1859.
King, Thomas Starr	San Francisco, Cal.	1860.
†Knapp, Frederic N.	Walpole, N.H.	
†Knapp, William H.	Newton Corner	
†Lamson, Alvan, D.D.	Dedham	
Le Baron Francis	Dighton	1860.
†Lednum, John W.	Denton, Caroline Co., Md.	
Leonard, George	East Marshfield	1836.
†Leonard, Levi W., D.D.	Exeter, N.H.	
Lincoln, Calvin	Hingham	1855.
Lincoln, I. Sumner	Warwick	1860.
Livermore, Abiel A.	Yonkers, N.Y.	1858.
Livermore, Leonard J.	Lexington	1857.
Locke, Calvin S.	West Dedham	1854.
†Longfellow, Samuel	Brooklyn, N.Y.	
Lothrop, Samuel K., D.D.	Boston, Brattle Street	1834.
Lovering, J. F.	Boston, 12th Cong. Society	1860.
Lowe, Charles	Somerville	1859.
Marsters, John M.	North Cambridge	1858.
Mason, L. B.	Madison, Wis.	
May, Samuel J.	Syracuse, N.Y.	1845.
Mayo, A. D.	Albany, N.Y.	1856.
†McIntire, Farrington	Grafton	
Merrick, John M.	Walpole	1840.
†Metcalf, Richard	Meadville, Penn.	
†Miles, Henry A., D.D.	Boston	
Moors, John F.	Greenfield	1860.
Moore, Josiah	Duxbury	1834.
Morison, John H., D.D.	Milton	1846.
†Morse, William	Tyngsborough	
†Moseley, William O.	Boston	
†Motte, M. I.	Boston	
†Moulton, Tyler C.	New Bedford	
†Mountford, William	Boston	
Mumford, Thomas J.	Marietta, O.	1861.
Murray, John	Northfield	1859.
Muzzey, Artemas B.	Newburyport	1857.
Myrick, Henry L.	Eastport, Me.	1861.
Newell, William, D.D.	Cambridge	1830.
Newell, Frederic	St. Paul, Min.	1859.
Nichols, John T. G.	Saco, Me.	1843.
Nightingale, Crawford	Groton	1853.
Normandie, Courtland Y. De	Fairhaven	1856.

Normandie, Eugene De	Littleton	1857.
Noyes, Charles	Brighton	1860.
†Noyes, George F.	New York	
Noyes, George R., D.D.	Harvard College	1840.
†Nute, Ephraim, jun.	Medford	
Osgood, George	Montague	
Osgood, Joseph	Cohasset	1842.
†Osgood, Peter	Andover	
Osgood, Samuel, D.D.	New York, Ch. of the Messiah	1849.
Palfrey, Cazneau, D.D.	Belfast, Me.	1848.
Parsons, J. C.	Waltham	1860.
†Parkman, John		
Peabody, Andrew P., D.D.	Harvard College, Cambridge	1860.
Phipps, Joseph H.	East Bridgewater	1853.
†Pierce, J. M.	Cambridge	
†Pierpont, John	Medford	
†Pierpont, John, jun.		
Pike, Richard	Dorchester	1843.
†Pons, Thomas H.	Boston	
†Potter, D. S. C. M.	West Bridgewater	
Potter, W. J.	New Bedford	1859.
Putnam, Alfred P.	Roxbury, Mt. Pleasant	1855.
Putnam, George, D.D.	Roxbury	1835.
Putnam, John J.	Bridgewater	1856.
Reynolds, Grindall	Concord	1858.
Rice, George M.	Westford	1858.
†Richardson, James	Boston	
Richardson, Joseph	Hingham	1806.
†Ritter, Charles	Staten Island, N.Y.	
Robbins, Chandler, D.D.	Boston, Second Church	1833.
Robbins, Samuel D.	Framingham	1854.
†Robinson, Charles	Groton	
Rogers, Robert P.	Gloucester	1854.
Russell, D. L.	Louisville, Ky. At Large	
†Russell, John L.	Salem	
†Ryder, A. S.	Hubbardston	
Saltmarsh, Seth	Petersham	1856.
†Sargent, John T.	Boston	
†Savary, John	Cambridge	
†Savary, William H.	Cambridge	
Scandlin, W. G.	Grafton	1858.
†Scherb, E. Vitalis	Boston	
Sears, Edmund H.	Wayland	
†Sewall, Edmund Q.	Cohasset	
†Sewall, Charles C.	Medfield	
Shackford, Charles C.	Lynn	1846.
Shaw, Linus H.	Sudbury	1845.
Sheldon, D. N., D.D.	Bath, Me.	1858.
Shippen, Rush R.	Worcester	1858.
Silsbee, William	Northampton	1855.
Smith, Amos	Belmont	1857.
†Smith, Preserved	Deerfield	

Smith, Samuel A.	West Cambridge	1854.
Smith, W. B.	Fall River	1859.
Squire, Edmund	Washington Village, Boston	1857.
†Stacy, George W.	Milford	
Staples, Carlton A.	St. Louis, Mo.	1857.
Staples, Nahor A.	Milwaukie, Wis.	1856.
Stearns, Oliver, D.D.	Pres. Meadville Theol. School	1856.
Stebbins, Horatio	Portland, Me.	1855.
Stebbins, Rufus P., D.D.	Woburn	1857.
Stevens, Daniel W.	Mansfield	1850.
Stetson, Caleb	East Lexington	1859.
†Stone, Edward	Norridgewock, Me.	
Stone, Edwin M.	Providence. At Large	1847.
†Stone, Henry	Fond du Lac, Wis.	
†Stone, Livingston	Cambridgeport	
†Stone, Thomas T.	Bolton	
†Sullivan, T. R.	Boston	
Swan, Joshua A.	Kennebunk, Me.	1850.
†Tebbets, Theodore		
Tenney, William C.	Lowell	1859.
†Thayer, Christopher T.	Boston	
Thomas, Charles B.	New Orleans, La.	1859.
†Thomas, Moses G.	New Bedford	
Tiffany, Francis	Springfield	1852.
Tilden, William P.	Fitchburg	1855.
Thompson, James W., D.D.	Jamaica Plain, W. Roxbury	1859.
†Thurston, James	Belmont	
Towne, Edward C.	South Braintree	1860.
†Very, Jones	Salem	
Vinal, Charles Carroll	North Andover	1857.
†Waite, Josiah K.	Malden	
Ward, C. G.	St. Louis. At Large	1854.
†Walker, James, D.D., LL.D.	Cambridge	
Ware, John F. W.	Cambridgeport	1846.
†Ware, Loammi G.	Boston	
†Waterston, Robert C.	Boston	
†Webster, G. W.	Bedford	
†Weiss, John	Milton	
Wellington, Charles, D.D.	Templeton	1807.
Wells, John D.	Quincy	1860.
Wescott, Henry	Barre	1859.
Weston, Thomas	Farmington, Me.	
Wheeler, Amos, D.D.	Brunswick, Me.	1839.
Wheeler, Charles H.	Danvers	1854.
Wheelock, Edwin M.	Dover, N.H.	1857.
White, William O.	Keene, N.H.	1851.
†Whitman, Nathaniel	Deerfield	
†Whitney, Frederic A.	Brighton	
†Whitney, Daniel S.	Southborough	
Whitney, Leonard	Keokuk, Ia.	1853.
Whitwell, William A.	Harvard	1857.
Withington, George G.	Easton	1858.
†Wight, John	Wayland	

Winkley, Samuel H.	Boston, Pitts-street Chapel	1846.
Willard, J. B.	Barnstable	
†Williams, George A.	Deerfield	
Williams, Francis C.	Brattleborough, Vt.	1858.
Willis, Martin W.	Nashua, N.H.	1854.
Willson, Edmund B.	Salem	1859.
†Willson, Luther	Petersham	
Wilson, Walter	Pittsburg, Penn.	1860.
†Windsor, J. M.	New York	
Wood, Horatio	Lowell. At Large	1844.
Woodbury, Augustus	Providence, R.I.	1857.
Woodward, George W.	Geneva, Ill.	1857.
†Worden, Samuel D.	Lowell	
†Wyman, William C.	Brooklyn, N.Y.	
Young, Edward J.	Newton Corner	1852.
Young, Joshua	Burlington, Vt.	1857.

ACKNOWLEDGMENTS.

1860.			
Nov. 23.	From	Rev. J. C., towards Life-Membership	$5.00
„ 27.	„	Rev. Frederic Frothingham's Society, Portland, as a donation	50.00
„ 30.	„	scattered subscribers to Monthly Journal in November	16.95
„ „	„	sale of Tracts	5.25
Dec. 1.	„	Society in Keene, N.H., for Missions, including $15, the final payment from K. B. A. upon J. H. Eliot's Life-Membership; two payments of $10, on incomplete Life-Memberships; and third payment of $5 from T. S. King, Esq.	101.00
„ „	„	above Society, for Monthly Journals	44.00
„ 4.	„	Miss Jeanie Pomeroy towards Life-Membership	6.00
„ 5.	„	John McCarty, Esq., in payment of note for Bridgeport Church	886.46
„ 10.	„	Rev. Dr. Morison's Society, Milton, for Kansas Mission	114.00
„ 12.	„	Rev. Fred. A. Farley, D.D., Trustee, as income of Graham Fund	239.75
„ 14.	„	Rev. Charles H. Brigham's Society, Taunton, for building church in Kalamazoo, Mich.	50.00
„ 18.	„	Miss L. E. Penhallow, as third payment on Life-Membership	5.00
„ 19.	„	Rev. C. Nightingale's Society, Groton, for Monthly Journals	50.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Benjamin H. Bailey	Northborough.
Ira Bailey	Bolton.
Stephen Barker	Concord, Mass.
Geo. Bradburn	Athol.
F. L. Capen . . . Care of Barnard Capen, Esq.,	Boston.
William Cushing	Clinton.
J. H. Fowler	Cambridge.
William Ware Hall	Providence, R.I.
John K. Karcher	Boston.*
Lyman Maynard	Milford, Mass.
George Osgood	Montague.
J. M. Peirce	Cambridge.
Thomas H. Pons	Boston.*
D. S. C. M. Potter	W. Bridgewater.
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
A. S. Ryder	Hubbardston.
John Savary	Cambridge.
William H. Savary	Cambridge.
George W. Stacy	Milford.
Livingston Stone	Cambridgeport.
L. G. Ware	Boston.*
Daniel S. Whitney	Southborough.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.